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## SPECIAL ARTICLES:

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J. S. Gale, D. D.

North Pyeng-an Province

C. A. Sauer

A Night Call in Korea

Marian B. Hall, M. D.

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APRIL, 1927

SEOUL, KOREA.





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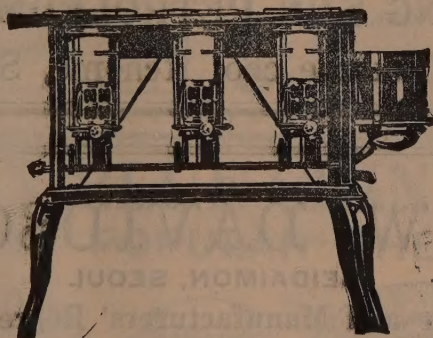
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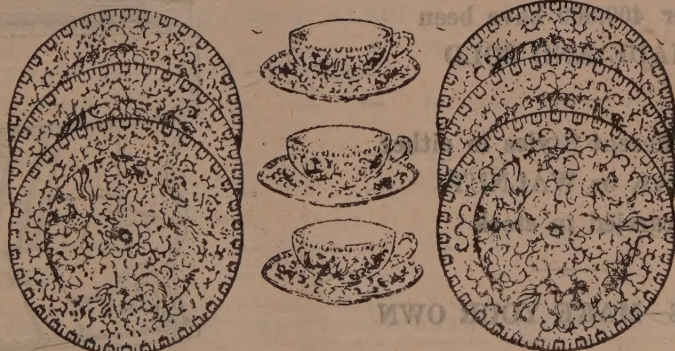
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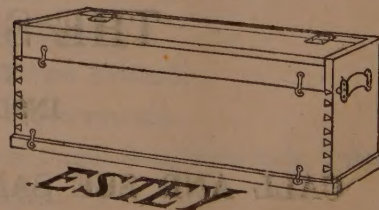
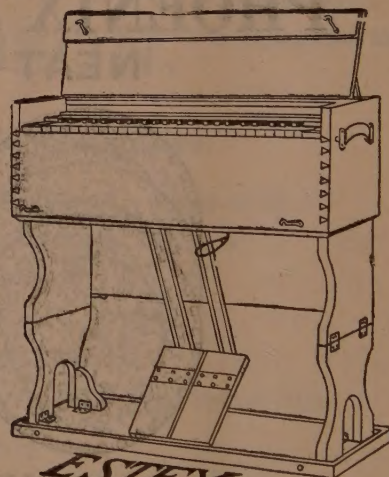
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# THE KOREA MISSION FIELD

## A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXIII

APRIL, 1927

No. 4

### The Beginnings of Missionary Work in Korea

An Address by DR. J. S. GALE, reported by GORDON BOWLES

**I**N STUDYING about the beginnings of Christianity in the Orient our first question is, "From whence has it come?" In the Orient it is significant that there is only one religion which has an influence equal to that of Christianity and that is Buddhism. Confucianism is essentially an Old Testament cult and prepares for a New Testament conception such as is found in Buddhism. It is for this reason, therefore, that it is mainly Confucianists and not Buddhists who have become Christians.

It is said that at an early date St. Thomas visited India. There is no exact proof of this, but it seems likely that it might have been so. Whatever may have been the cause there was something which influenced Buddhism about this time for Buddhism had already been in India five hundred years.

About 150 A. D. a new book known as "The Awakening of Faith" appeared, and with it came a new conception of Buddhism, called Mahayana or the Great Vehicle. Later this book was translated by Mr. T. Richards and was found to present a totally new idea. Why was it that there was such an emphasis on faith?

Shortly after this, new ceremonies began to appear; the idea of a trinity was developed and a symbolic cross, the swastika, was evolved as well as a symbol of Buddhism somewhat

like the Christian symbol of an "I," two arrows and a bow. Bells, rosaries, prayers and chants were added. Many people believe, therefore, that because of these numerous outward manifestations of similarity Buddhism is only one form of Christianity and they are consequently misled and are eager to propagate it. I do not think that Buddhism today has anything in it. It is true that there is much of the Orient in it, and in so far as one learns the Oriental mind by studying it, it is worth while.

I once came across a book on the life of the Buddha. I went through the eight chapters and then translated them with my friend, Mr. Kim, working steadily from five to seven every morning. I did it purposing to find in it traces of the gospels and to discover what the writer thought of the life of the Buddha. Some say Buddhism has no Heaven or Hell. In this book I discovered a beautiful Heaven to be sought after and a series of terrible Hells. In one chapter there was a story of the brother of the Buddha, a very wicked man, whom the disciples of the Buddha sought to bring to rights. He was first taken to a wonderful house in Heaven which was denied him, then he was shown all the terrors of the Hells until at last in humility he begged for mercy and afterwards became a just and upright man. It is this idea of vengeance which holds the people and which inspired a Korean



Christian once to say, "When I go to see pictures of Buddhist Hells I don't want to sin."

As to the influence of Buddhism on the people of Korea, one has only to glance over the land dotted with stone monuments to see what a hold it has over them. These stone monuments tell stories of good priests, of great men, of peace-makers and of angel-like men who helped the people. Surely "In every land he that feareth God and worketh righteousness is accepted of Him," it matters not what his religion or his training was if his service is sincere. Buddhism is filled with the doctrine of self-renunciation. Absolute silence and devotion to a cause without argument governs the Buddhist heart and mind. In our modern age we seem to have lost the law of silence. We have forgotten the wonderful power that it can have. Our aim is organization but what really counts most is the "silent heart at one with God."

There is a real message in the repetition of Buddhist prayers, such as, "I trust in thee Amida Buddha" and I sometimes wonder if there would not be some difference in our lives if we Christians would say "I trust in Thee, Lord Jesus" constantly and really mean what we say.

When I speak of the rapidly developing tendencies in Buddhism I only do so to emphasize the greatness and the coming of the full gospel of Christ, for there can be no doubt that when His full revelation is realized people will see the utter inability of Buddhism to meet the needs of the hungry, human heart. The modern gospel was first heard in Peking where in 781 A. D. a stone was erected in the days of Tang. This Nestorian stone tells of three things, the creation of the world, the Incarnation of Jesus and certain baptismal ceremonies. In 845 the stone disappeared and it was not rediscovered until 1625, and a few years ago duplicates were made by Mrs. Gordon of Japan. One stone was put up in Japan while another was erected in Korea. The original stone was set up again just outside one of the most noted cities of China and stands to-

day a monument to the heroic sacrifices of the early Christian fathers who found their way into the heart of China.

All of these phases of Buddhism are only suggestions to be followed out by the younger missionaries. It is for us to discover what there is in Buddhism and to discover the Korean background. It is not what the Korean eats but his mind that needs to be understood. Don't think that the Korean mind is suited to Presbyterianism, for it is the result of centuries of influence and what is needed most is pure church work and Christian fellowship. The argument of a certain Buddhist priest "We do nothing and many believe while you have many meetings and many books while few believe" is quite justly put. What is needed most is silence, self-renunciation and devotion.

A dog that cannot even total two and two can die for its master and a child that cares nothing for forms in ordination knows how to love. The intellect counts very little where real values lie in the heart.

Let us be happy and give much time to prayer and talking with God, for God is the only person who always loves to be talked to, and when we tell Him, we love Him He rejoices and gives us His blessing.

My earliest recollections are of Dr. Underwood and Mr. Appenzeller, both of whom were pioneers and deserved the many compliments they received. My last remembrance of Mr. Appenzeller was when he and I accepted an invitation from Dr. Reynolds to do some translation work and the date of sailing was set for June second. That was the last I saw of Dr. Appenzeller, for he was delayed a day and his boat met with an accident at sea and he was among the missing.

After my first year I went to Fusan to see Mr. Davis who was suffering from small-pox. I had only been with him a short time when he died and others shortly followed him. The doctors have done much toward lengthening life but they could not save these early workers.



## THE BEGINNINGS OF MISSIONARY WORK IN KOREA

When I first landed in Seoul everything seemed like a different world. Here was the east with its silks and colors and slow moving crowds, where only the swallows reminded me of home. One day I went with Mr. Jones to see the King in procession. He knew Korea for he had been here six months while I had only just arrived. But it was not long till I saw the first bicycle, then rickshas and automobiles. Things seemed stirring around me, but I was disturbed because in Seoul I couldn't get the language. My teacher came every morning but I didn't learn anything. Finally I asked Dr. Underwood if I could go to the country. It was only after some length of time that he finally consented and I left for the interior. I started out early one morning with nothing but a can of milk, some coffee and a *kisu* (horseboy). We got to Koya in an unsavoury place about noon, but I had to pass up my meal to the boy and began to discover some of the hardships I would have to undergo, wondering all the while if millet was all there was to be had and thinking how I could live.

That evening we reached Paju and I was immediately ushered into the chief magistrate's office. I was given a room with a *hibachi* and served with an excellent meal of chicken, soup and white rice. I followed the usual custom of eating with chopsticks for it was my idea to take it as the natives take it.

After a time I went to Sorai Beach for three months. People came every day and although I was treated fine I began to feel like a barbarian, and was especially self-conscious in front of the governor of the province. My host, Mr. An, always gave me good food but I never saw Mrs. An, although she would take advantage of me by looking in through the holes in the paper door and watched me while I feasted. On the return it took six nights to get from Sorai Beach to Chemulpo, the boat making no headway part of the time against the strong north winds.

From Seoul Dr. Moffett and I started north with two pack-horses loaded with money to

see Dr. Ross who had just translated the Bible. On the way we stopped at Pyengyang where we received nothing but contempt when we inquired about Christians in the vicinity. At Wiju, however, where we stopped for two weeks, there were lots of people who had obtained the Bible from Mukden and who knew it. We finally reached Mukden and saw Dr. Ross and on our return came by way of Wonsan. We first hired two men with cows but they soon threw their loads and left us. We next had a man from Hamheung who declared his cow could carry more than two ordinary cows. He got us part way but the strain on the cow was too great so we paid him off and got another conveyance to Hamheung.

On all of our journeys we saw no women and it was not until I saw Mrs. Sen, in Seoul, that I got my first glimpse of a Korean woman. The women are gradually finding their place, but they have yet many steps to take till they approach the proper position they should assume. I recall a story of the birthday of a princess when all the women in the neighbourhood were invited. Finally an old woman came, carried in a two-man chair, and wearing a coarse linen dress. The princess, much to the surprise of the gathered guests, hastened to meet her and led her to the highest place in the room and placed the first food before her. She was the wife of Yi Chung Li a sage and scholar of Korea, who had, like Carlyle, got homespun greatness.

The Koreans have courtesy and fine manners and these are certainly a mark of superior civilization, but they lack education. I go through Korea making rubbings of stones and I know there is such a thing as a scholar of characters, but these are few and growing less. I am still on the outside after forty years of experience. Following the old Confucian system, boys started their education at five and studied for years, or for a lifetime, from morning to night. I know nothing in the West to equal the scholarly attainments of the Oriental countries, although now there



are only a scattered few real scholars remaining in China and Japan.

There were once two young men who appeared for their scholar's examinations. After successfully passing them one left for the mountains and for a long time no one knew where he was. Finally, the king on learning of his whereabouts, arranged a meeting with him but was unable to persuade him from his life of seclusion for, said the young scholar, "If we join forces here we meet beyond." That is what the Koreans are trying to find—the ultimate, the beyond.

One day I saw a little blind boy of twelve. I put my hands on his shoulder and said "I'm a foreigner, I'm sorry to see you blind." The little boy's cheerful response was, "I don't mind being blind, I know Jesus." That to my mind is the end of mission work, it is the perfection of the missionary's purpose. Then there is the example of Yung Dong, a cobbler, who returned a pair of stolen shoes and converted the man to whom he repaid the damage done, and many other examples which serve to show the joy that comes with service.

We foreigners are likely to misuse the language and to spoil our conversations with idioms from the English merely translated into Korean. Let us try to learn the true Korean language and become fully appreciative of the style the Bible is written in and learn to speak with ease and fluency.

Good will is certainly the greatest thing in life. When I left for the Korean mission field, what was of far more value than any blessing of the Pope could have been, was the message of goodwill of such men as D. L. Moody and John Currie.

Many years ago there was a lame English officer who walked through Korea. He was far more of a missionary than many workers on the field today and did an immense amount of good, as most lame people do. One day a Catholic priest, in haste, shot a man through the leg and arm. I could not help but protest to the authorities and received a sharp rebuke from my English friend for it. When he saw

the logic of my complaint, however, he hastened to call me over to dinner and from that time forth we were the closest of friends.

The Roman Catholics have had their part in opening up the East. The Church has had its sinners as well as its saints, but many have suffered the supreme test and have died at the stake. And certainly there can be nothing very much worse about the catholic faith than the belief of some Protestants who consign all little children, heathen blacks, browns and yellows to the anger of Tartarus and then eat a hearty breakfast on top of it.

Brugier was the first missionary. He took with him a man Mobel. In order to disguise their passage through China they arranged to go separately and to meet above the great wall. They arrived there as planned and started for Korea. While within sight of Korea, however, Brugier was taken with dysentery and died, but Mobel continued the journey alone and met with the Koreans on the way who had been in contact with Korean and Jesuit fathers. Mobel was carried across the Yalu and fifteen days later arrived at Seoul, wearing a mourning hat to escape detection. Shastan came later and then came Imbert, a bishop. The three left records of thankfulness from their hearts and told of their experiences from 1836-1839, ninety years ago in a strange land where even the dogs detected them by their sniffing.

I had in my hand some years ago a letter which was written in 1800 by Alexander Whang, (?) with a request that missionaries be sent. It was delivered by a messenger, but both the messenger and Mr. Whang (?) were killed. It was just at the time when the Pope was imprisoned at Fontanbleau and the Church in Korea was being suppressed and the Christians were suffering martyrdom. The Korean Government was not to be blamed, however, for the murders, for it was acting as it thought wisest and in this it followed the laws of Confucianism which formed the basis of the state religion. It looked with disfavour on all foreign religions in which no sacrifices



were made to the ancestors. If King Sunjo had been living things might have been different. But priests were arrested and were tortured and brought to the river bank and were beheaded. It was wonderful devotion to go through to the block. They died like heroes and gave testimony to the last. Others followed them and after a long lull came Chung. He was arrested and beaten by the magistrate for being a Christian. After rejecting his faith he repented and confessing to the magistrate that his heart was not settled was later, on account of his persistency, beaten till he died.

In the war with China, Japan brought troops under Kato a Buddhist and Konishi a Christian, into Korea. When the Japanese were driven back they took some Koreans with them and many of them, Christians, were martyred in Nagasaki while nine of the martyrs were beatified.

During the time of Taiwan Kun more missionaries, seven priests and two bishops, came. Taiwan Kun heard of these new messengers and learned that they were making treaty relations with France against Russia. Bishop

Deveroux was imprisoned, but the Princess Min, wife of Taiwan Kun, was greatly troubled for she had been influenced by this new religion. Nothing would stir the ruler from his purpose, however, and the missionaries were all put to the block at the same place on the river bank as their forbears had been.

Some years later an American vessel went up the Taitong River and grounded. At high tide it was refloated but soon grounded a second time and could not be moved. After numerous orders to have the boat removed, the Taiwan Kun finally took the advice of one of his counsellors and on a foggy morning sent a raft of burning sulphur down the river. The vessel, the General Sherman, was caught in the flames and destroyed and all hands on board who were not drowned were killed.

Such was the fate of these and many other early pioneers. They played a vallant part and bore the greatest share of suffering. God has His people among the Catholics as well as the Protestants. It is not a person's religious views which touches the chords of life but the spirit of good will, the spirit which governs the hearts and lives of mankind.

## North Pyeng-An Province—Where Korean History Begins

CHAS. A. SAUER

*Educational, M. E. Mission, Yengbyen*

**K**OREAN HISTORY has its beginning in this province, for all history begins in tradition; and on the Mountain of Wonderful Fragrance in this province, Korea's first traditional king was born. The legend runs thus: one early morn, some four thousand years ago, a tiger and a bear met on the slopes of Myo-Hyang San and in the colloquy which followed confided to each other a mutual wish "to become men." While they were meditating on the joys of such an existence, there came a voice from the mountain-side directing that they eat twenty garlics and retire into the mountain-side for twenty-one

days, with the promise that at the end of such a period of trial their wish would be granted.

The tiger was unable to endure this vigil but the bear completed the period of trial and stepped forth from the cave at the end of three weeks a perfect woman. One of the gods fell in love with her and she became the mother of a son. In due time this son grew to manhood, was recognized by all the people as of a semi-divine nature and soon became the first king of Korea. Korea was at this time peopled by the "nine wild tribes" living in a stage of savagery. As soon as Tan-Gun became their king he set about teaching them



## THE KOREA MISSION FIELD

to build houses, make clothing, cut down trees, and to bind the hair upon the head by means of a band of cloth. When they had so developed that he might settle down permanently, he chose the site of the city of Pyengyang as the capital of his domains.

Thus Korean history and Korean legend has its beginnings on the slopes of this famous mountain, Myo Hyang San. It is famous today not only because of its traditional interest, but also for its wonderful beauty and for the three large and famous Buddhist temples, with their thousand years of history, that still stand upon its slopes.

Second in size among the thirteen provinces its more than 11,000 square miles make it larger than Belgium, or the state of Massachusetts. But being mountainous it is not as densely populated as the provinces to the south, standing eleventh in density of population. And yet more than one hundred inhabitants per square mile is not what one would call "sparsely" settled! But while fewer in numbers per square mile, when compared with other provinces, what is deficient in quantity can most assuredly be said to be made up in quality. These northerners are a sturdy stock who know how to wrest a living from the uninviting mountains, they are energetic, loving of freedom and more assertive of their rights than one would suspect from the name of the province, Province of Peace. The scholastic ability of the students from this province is well known to all educators and the literacy and native ability is remarkably high.

The climate is colder than one would expect for a latitude of from thirty-nine to forty-one degrees. The rivers are blocked with ice for about three months of each year. Even in Yeng Byen loaded autos cross the rivers on ice from about the first week in December until the middle of March and skating is good from Thanksgiving until Washington's Birthday.

The key to the industries and products is easily grasped in the one word "moun-

tainous." The outline of the province may be roughly represented as that of a rectangle, with a length thrice its width. With one end marked "Yellow Sea," a side and one end marked "Yalu River," with a railroad crossing one end parallel to the sea and near there-to, with "virgin forests" indicated along the Yalu River, and "gold" in the central west, you have a pencil sketch that will indicate the industries and products as well as the chief geographical features of the province.

For an extremely mountainous country will not likely boast much agriculture, and in fact this province produce little except small quantities of beans, buckwheat and corn. In pleasing contrast to the barren or recently reforested hills of the South, this province boasts much virgin timber land and the territory along the Yalu River does a thriving business in lumbering and forest products. Along the sea coast one would expect marine products and this is especially true of the southern half of the shore line centering around Chyungju.

But a mountainous country may be expected to produce minerals and this province is rich in minerals, excelling in gold. American and European capital have developed two large mining sections. The American mines at Pookchin (Unsankinko) employ about thirty Westerners, making it the largest foreign community outside of Seoul or Pyengyang, and the largest commercial group in Korea. The hospital operated by this mining company serves a constituency much larger than its own operatives and the doctor in charge is beloved by the Korean people for miles around. Some twenty miles to the north-west is to be found the French mining camp at Changsyung, while some fifty miles to the south-west Korea's one native multi-millionaire operates the third group of mines at Hoo-syung. This region also abounds in graphite, large quantities of which were shipped to Japan during the world war.

The section to the north of Yeng Byen is rapidly developing in sericulture and the drier climate of this section aids in producing an ex-



## NORTH PYENG-AN PROVINCE—WHERE KOREAN HISTORY BEGINS

tremely good quality, Heuichyun silk being famous all over Korea. Wiju is the one real industrial center. Railway and harbor facilities are combined here and here only, while the Yalu River brings down great quantities of lumber and forest products from the interior. This city and New Wiju are situated on the natural roadway connecting Korea and China and as a result occupied a strategic site during both the Chino-Japanese and Russo-Japanese wars. At New Wiju is to be found one of the longest railway bridges in the Orient. This city has recently been made the capital of the province.

Of the three mission stations in this province Yeng Byen is the smallest in the mission body, native population and related constituency. It is a small town within a wall of mountains that so hedge it in that it is known as "the city inside the metal bowl." The mountains that form this rim are scarcely two miles from peak to peak at their farthest point and the one water outlet to this "metal bowl" is a narrow gorge to the north. At the top of this rim of mountains the old city wall still stands after more than three hundred years, and three of the four city gates are still intact and in good repair.

Here we find the famous Yak-san or Medicine Mountain, which, while not high as mountains go, nevertheless, so towers above the surrounding hills that it affords a view of some thirty miles in all directions. A walk of less than an hour from the missionary's home brings us to one of the finest views for the least exertion that mountain climbers know. Years ago Yeng Byen was famous for a kind of silver inlay work but only two of these silversmiths remain and they, in spite of trembling fingers and ageing brows, do not seem inclined to pass on the art.

In the extreme north we find Kangkei. All who have read "Underwood of Korea" will recall the thrilling experiences of Dr. and Mrs. Underwood on their famous honeymoon trip to this interior city. Two young ladies and three missionary families are assigned to the work

of this station, medical, educational and evangelistic. The evangelist may easily be more than a hundred miles from home in making his rounds of this rugged mountain territory. The overland trip from the railway station has however been reduced by the public auto so that what was once a matter of a week or more can now be accomplished in a day.

Easily first of the three mission stations stands Syenchun. Of the three it alone stands on the railway. A large missionary group housed in eight mission residences looks after the varied medical, educational, industrial and evangelistic work of this promising Christian center. The work in Syenchun has had a phenomenal growth the like of which can hardly be duplicated elsewhere in Korea. Here we find only two churches but half of the six thousand population is affiliated with one or the other of those churches. This is remarkable considering the fact that Protestant missions began in Korea less than half a century ago and that scarcely one in fifty of the population of Korea as a whole has been reached by the Christian message. A Sunday School for men, one for women, a third for children in each church at times brings out a combined attendance of more than twenty-five hundred people. Here at least is one place in Korea where it is possible to know when Sunday comes around!

### "THE CLOUD DREAM OF THE NINE"

The C. L. S. has just had another hundred copies of this book bound, for there is a steady demand and there are only two hundred left all told. The following is an interesting extract from a letter written by Mr. H. B. Morse, the literary critic for the Royal Asiatic Society, London:—

"I write in advance to let you know that my report on Dr. Gale's translation of "The Cloud Dream of the Nine" will be entirely favorable. The English is polished and melodious, every word the apt one, none superfluous, and every phrase well-balanced.

"The translation is probably exact—at any rate it reproduces the tone of Chinese novels of the same class which I have read. The ethnology, folk-lore and historical allusions or examples are true to type."

Yours very truly,

H. B. MORSE.



# A Night Call in Korea

MARIAN B. HALL, M. D.

(*Medical, M. E. Mission, Haiju*)

**I**T HAD BEEN an unusually tiring day and I had promised myself that just as soon as I finished a certain little task, I would go right to bed and lose my weariness in sleep. But it was not to be. Providence had chosen this night to give us one of the real thrills of medical missionary life. Just as I was turning down the bed covers, the telephone between our house and the hospital rang. It was a call from the country thirty miles out where a man was lying with a strangulated hernia and had been suffering since early morning. Would we come out and operate on him?

For the medical missionary there is only one answer to such a plea. Someone was in distress and if we did not go to his assistance it meant that he would die, for no other help was available for such an emergency. Dr. Sherwood Hall went over to the single ladies' home and roused Miss Lund, our nurse, who was just as eager as we to answer the call. He then went to the hospital to start preparations for the trip and by the time I got dressed and over there the Korean head nurse had the instruments all ready for me to O. K. before she put them in to sterilize. Miss Lund arrived in a few minutes and, before arrangements could be made to get a Ford jitney to take us, we were all ready and waiting.

During this wait another call came from the sick man's friends. Would we wait fifteen minutes till they decided whether or not the man would live until we got there? They would have to pay \$ 10 to hire the jitney and they didn't want to spend that money uselessly. So we wasted a precious fifteen minutes till the third call came asking us to go.

It was a beautiful moonlight night but a bitter cold wind and before we reached our destination it was snowing. The road, thanks to the Japanese road-building, was very good

most of the way and we rattled through village after village at a good speed. It was a novel sensation to go speeding through a Korean village. In the daytime it is a problem to get through the streets at all. The street is the children's playground and the adult Korean considers it beneath his dignity to hurry out of the path of a noisy Ford. Then the bullock cart assumes the right of way and whether it will turn out on the right or left is not for you to presume to prognosticate. A missionary who itinerates with a motor-cycle answered my query as to which side of the road you take in Korea, by saying, "You take the left, whether what's left be right or left" and it is certainly true. Someone else told me that the reason the Korean lets a car shave past him is because he believes he is followed by an evil spirit and if he lets the car just miss him it will catch the evil spirit and carry it away from him. I can't vouchsafe for the truth of this but it certainly would seem to explain some of the needlessly narrow escapes which keep your heart in your mouth all the time.

But no such problem prevailed at this midnight hour. The Korean villages lay quietly and picturesquely sleeping in the moonlight. Only occasionally did some white clad Korean, returning late from an evening with convivial friends, pass by us or was overtaken. We met one obstruction that narrowly escaped being an accident. Suddenly turning a corner in a little village street we saw two bullock-carts parked for the night with only a narrow space between. The driver slowed down but we hit one cart an awful bump. It didn't worry the Ford though and on we went.

Finally, just as we were beginning to feel pretty much frozen, we entered a village where a ghostly figure blocked our path holding up a signalling hand. As we drew up be-



fore a Korean house the door slid back revealing a roomful of men warming themselves about a charcoal fire. We said with relief, "We are here," but we were far from right. Four of these white clad men attached themselves to the sides of the car and on we started again, looking I imagine, like a Ku Klux Klan expedition. They ventured the cheerful news that when the car had gone as far as it could, we should have to walk 3 li (1 mile) through the rice fields. Exclamations from the front seat where I was sitting, which had the immediate result of reducing the distance, first to 2 li and then to only 1 li. But the roads were too hard frozen to permit of such elasticity and we found the actual distance to be 5 li.

The walk helped to warm us, however, and we were relieved of all bundles by the men. After almost two miles of stumbling along the donkey-paths between the rice-fields, looking then like terraced skating rinks, we came to a miserable mud dwelling set back in the hills by itself. After being hauled up one of the highest steps I ever attempted, we found ourselves in the *sarang*, or men's quarters, a tiny low-roofed room with bare mud walls and grass mats on the floor. The only heat seemed to be a charcoal burner feebly glowing, and the only light a tiny oil lamp on the wall with a flame about the size of a green pea. I said to Miss Lund, "How thankful I am that Dr. Kim thought of the lanterns and that I put my flashlight in my pocket just as I was leaving." A herniotomy with only that tiny flickering flame would have been a miracle beyond my performance.

Having divested ourselves of our wraps, we left them on the *sarang* floor with the hope that not too many vermin would find a resting place therein, and went into the next room where the sick man lay surrounded by a host of relatives and friends, at least it seemed a host in such a small room.

The *euisang* (native doctor who is a licensed undergraduate) got his training under Dr. Norton when he was here, and learned enough

to get his license and set up practice in this country place. He was amongst the group and he it was who advised them to send for us. His diagnosis of strangulated hernia was correct. The man had been suffering since early in the morning and was now groaning with pain. It was out of the question to reduce the mass by taxis and we immediately made preparations to operate, the first step being to clear all but two men out of the room. I glanced around the room at the mud walls, the dusty beams, and the patient lying on a mat in the dirtiest clothes I had ever seen and under the dirtiest covers, and wondered how, kneeling on that dirty floor beside him to operate, it would be at all possible to observe sterile technique.

I started scrubbing up and after a few moments glanced up to discover that what had before seemed solid wall had disappeared and there gazing at me intently were three sad-faced Korean women seated on the floor of an adjoining room. They probably thought the foreign lady in the queer white head-dress must be very dirty to have to wash herself so long. Dr. Kim scrubbed up to assist me and Dr. Sherwood gave the anaesthetic while Miss Lund did multitudinous things. One of them was to hold the flash-light so that I could see what I was doing, for the light from the oil lanterns, held by the two Koreans at a safe distance, was quite insufficient. You should have heard the exclamations of these same two Koreans when I released about five inches of greatly discolored intestine and restored it to its normal habitat. The cocks were crowing before our job was done, but finally the last suture was put in and we could stretch our cramped and aching legs and backs and we had the satisfying knowledge that we had given the man a chance of life.

We returned to the *sarang*, which by now was blue with smoke, and found that not one in the group was a Christian. Miss Lund took the opportunity to teach them something about Christ and we are praying that not only may the patient's life be saved, but that through



this contact both he and his relatives may come to know Christ and the new life that comes from serving him. Dr. Sherwood, too, was giving the message in the other room and here he learned that in all the village there were no believers. So another door has been opened, for these men told him that if only this man recovers, the whole village would believe.

They offered us food, but we declined, for we were anxious to get home and it is not wise to eat Korean food without knowing how it is prepared. The moon was setting as we stumbled back along the rice fields and the cold was more intense. When we reached the main road the car had not yet arrived. It was too cold to stand so we pressed on to the village to find the driver having engine trouble. Some of the patient's relatives had accompanied us all the way, repeating again their thanks and gratitude for what we had done, and they were going to take us to some cottage where we could keep warm when the engine suddenly decided to behave and we all piled in

the car and started on our thirty mile drive back. Even the fact that one of the pipes under my feet was red hot and that the wood was hot over it, didn't greatly disturb me. At least my feet were warm and I was too tired to worry about more serious consequences. Besides, the chauffeur wasn't at all worried about it when it was pointed out to him, and though I never had a like experience in America, ideas of etiquette here and there are so different that maybe it extends to naturalized Fords too. My great objection was that the sudden jolts and bumps wouldn't let me drift off to sleep, but continually awakened me to the fact that there were still some miles between us and home and that "Henry" was having a hard time of it.

Daybreak overtook us and we witnessed again the miracle of dawn, arriving home just in time for breakfast, but more desirous of bed. But we had had an experience which we would not have missed—a real missionary thrill—a real opportunity to render service and open the way for evangelistic work.

## Economic Limitations of the Church in Korea

*(Continued from the January Number)*

ROSCOE C. COEN

**F**OR THE SAKE of clarity, and at the risk of boring the reader, we venture to summarize very concisely and briefly the economic situation in Korea as presented in the former article of this series. Out of a population of approximately 17,000,000 nearly 15,000,000 million people are attempting to make a living by agricultural pursuits from 20% (the arable portion) of a territory 85,000 square miles in area, chiefly by the production of one crop (rice) with the natural hazards and the fluctuations in price very great. Furthermore, the phenomenal increases in production in the various industries during the recent past years cannot be repeated indefinitely, and do not in any case indicate proportionate increase in profits for the whole population. The population has increased

rapidly also, and increased production of grain whether by increasing the acreage or increasing the yield per planted unit can be brought about only by tremendous expenditure of money. Even so, the maximum of acreage increase is but 40%, and an increase of 100% per planted unit probably could not be obtained. Industries other than farming are being promoted largely by the Japanese and other foreigners, and not by the Koreans to any marked degree. The tendency in both manufacture and agriculture is for wealth to become more and more concentrated in the hands of a few. The present per capita income of the country is not far from 100 yen and, of course, is not equally divided.

In turning to the present status of the Christian Church in Korea we shall not take



## ECONOMIC LIMITATIONS OF THE CHURCH IN KOREA

time nor space to relate step by step the phenomenal success that followed the combined efforts of the missionary agencies in Korea during the first forty years (1884-1924). In general the results of the success will appear when we present the status of the Church today, (1922-23 statistics). The initial steps in Protestant missions in Korea, as in every land, were very expensive. But so large a proportion of the expense was, in the beginning, borne by the Christian people of the countries and Churches the various mission bodies represented, that to have raised the question of self-support and its relation to the economic resources of Korea would have been as foolish as to leave it unraised now that churches, in large numbers, are being established all over the country. It is our very success of which these churches testify that now brings the problem of self-support to the front. How are these churches to be financed in the future, and on what scale?

The recent revival of some of the old religious faiths (especially Buddhism and Confucianism) and the organization of new cults in Korea add greatly to the problem of finance. The Church in Korea is no longer facing a more or less passive resistance of superstition and fear on the part of the Korean populace, but meets in a wide-open field the active, organized opposition of other cults, opposition that expresses itself both in imitation of Christianity and by direct efforts to discredit it. In other words, competition in the field of religion is becoming more and more keen, and competition in any field is expensive. It means that we must have as good as or better buildings, equipment, teachers, preachers, etc., as well as a better doctrine, than our competitors, and all these things cost money.

Narrowing our consideration now to the particular field of the Christian populace and church groups, what do we find? Here again, only the briefest resumé can be given, based upon figures obtained from the statistics of the Federal Council, and the answers to a questionnaire sent in by missionaries all over

the country. These figures show that there are 418 Protestant missionaries working in Korea, and of these 138 are married women. The remaining number is composed of 160 direct evangelistic workers; 69 educational workers; and 46 medical workers.

The native workers total 1,461 divided as follows:—264 ordained pastors; 667 undordained helpers; 186 colporteurs and 322 Bible women. There are also 20 hospital evangelists.

Church membership and organization stands thus:—2,718 churches and groups; 2,705 church buildings (many of them only rooms of dwelling houses used for the purpose); 86,371 communicants; 27,805 catechumens; 17,324 baptized children and 73,091 other attendants upon church services, making a total adherentage of 204,851. (Later figures give approximately 250,000 total adherents).

These churches and groups gave in 1920 for all purposes of the church work ₩ 721,702 (the total now is more than a million and a quarter, but all per cents in the thesis are on the former figure, the latest available at the time of writing), divided as follows:—congregational expenses ₩ 266,310: building and repairs ₩ 186,241: missions ₩ 47,092; education ₩ 158,003; and for all other purposes ₩ 61,772. These gifts had increased about 90% in the three years since 1918, but of course that rate of increase cannot be expected to continue, especially when we note that the total adherentage fell off more than 4,000 in the same time. Nor is the increase clear gain, since the cost of living went up during the same period, and salaries were raised everywhere.

Observing the administration of these churches we see some very significant figures. The average population in villages where church groups are started is 446 and the average distance between such groups is 6½ miles. The average congregation is 54, with extremes as far apart as 2 and 1,200 (In Seoul Northern Presbyterian territory ⅓ of the 100 churches and groups have less than ten baptized members). The average annual gifts for each



## THE KOREA MISSION FIELD

church is ₩ 220, 46% of which goes to pay native workers' salaries. In these groups the average salaries paid are ; Pastors ₩ 48; unordained Helpers ₩ 30; and Bible women ₩ 18. But those who answered the questionnaires agreed that salaries should not be less than ₩ 45; ₩ 33; and ₩ 26 respectively. It appears that about 28% of the Pastors' salaries; 30% of the Helpers' salaries; and 59% of the Bible Women's salaries are now paid from funds outside the churches—mission of otherwise. In other words the churches are now about 75% self-supporting on the present basis of administration.

The average number of churches served by native workers is as follows; Pastor 4.3; Helper 6; Bible Woman 11. Here again, the answers to the questionnaires indicated that minimum service should be as follows;—pastor 4.5 churches; Helper 7; and Bible Woman 8, with the ideal number 1.7; 3.4: and 4 respectively.

All these figures and averages include the city churches in the large centers. If we were to deduct from our totals all the figures pertaining to the churches located in the 23 largest centers of population our percentages would be changed very adversely to the remaining groups, and we should have a rural situation isolated for us that would present a problem more difficult of solution.

On the assumption that the Christian population has an equal share of the income of the country (₩ 100 per person) the Korean Church gives on an average of 5% per adherent, or about 15% if we count only adult baptized members as givers. That the Korean Christians have little from which to give, and that they give liberally from that little seems quite evident.

By far the most expensive part of the missionary enterprise is the missionary and the work he himself does. The total annual sum necessary for the salaries of the missionaries in Korea will not be less than ₩ 900,000. Of course, not one cent of this money ever comes

from the native church gifts, but on the other hand all the work that the missionary now does for the Church would, in his absence, have to be done by Korean workers or not at all and paid for from native funds. That the work could be done cheaper by natives than by foreigners, if and when they are able numerically and otherwise to do it, is obvious. That the day when they can do it, even in Korea, is very remote does not obviate the fact that missions are successful in direct proportion as the missionaries make themselves unnecessary. That is its ultimate goal, and upon that assumption we must build our whole structure of the Korean Church, financial and otherwise. Literally hundreds of churches and groups are still under the pastoral care of missionaries, and it would seem that already we have all but reached the point of saturation in the financial ability of the Church to absorb the out-put of our two seminaries. If this is true it constitutes a serious problem for the Korean Church.

A minimum burden on the finances of the Korean Church will be whatever funds are necessary to provide ordained pastors; unordained helpers (supposedly a temporary arrangement in the absence of ordained men); and Bible women in sufficient numbers to serve all the churches in groups of the minimum size as indicated above, and at minimum living wages, and to carry activities within these churches as Sunday and week-day worship; revival meetings; home and foreign missions; Sunday schools; Bible classes; Bible institutes; daily vacation Bible schools; Christian Endeavor; and Theological Seminaries, to say nothing of Christian schools, hospitals, and other charities. At any rate these are the things we are doing more or less, and are indicated by Christian workers, both missionary and Korean, as the things we should do more and more. What is the hope of ever being able to do it on a self-supporting basis in Korea?



# A History of the Korean People

J. S. GALE, D. D.

## Chapter XXXIII

**W** E COME NOW to the longest reign in Korean history, the reign of king Yung-jong (英宗) from 1725 to 1776 A. D., exceeded in English history only by George III and Queen Victoria. Yung-jong was thirty years old when his father died so we see he lived to be an old man, very grim we are told, not unlike the Frenchman, Clemenceau, much of the tiger in him. Could he have cast his eyes around the world he would have seen a goodly company of Occidentals on the other side keeping step with him all along his way : Captain Cook, Voltaire, Rousseau, Samuel Johnson, Benjamin Franklin, Frederick the Great, Tobias Smollett, George Whitefield, Handel. Few indeed were the opportunities for the East and West to meet in those days. Unknown seas of unlimited stretch lay between.

Through this long reign the affairs of state moved with a regularity of custom thoroughly Korean, and left but little in the way of event or happening to take note of.

The seasons in their round, of course, made great occasion of the New Year. It might fall any time between January 19th and February 20th, but early or late, it was a joy-ride for the whole nation. Sacrifices were offered to the ancestors ; salutations were made to the district fathers ; while its beauty of dress, fabric and colour, told all the world how the woman's kingdom rejoiced.

The 14th was the great night. Under the rounded moon, health, hope, and happiness were compounded by all the fortune-tellers of the land. Straw mannikins, tossed by the side of the way and carried off by beggars, took with them the evils, ills, and ailments of the family. The kite flown in the silver sky had written on its face the dead marks of the flyer. When it reached its full length of string, it was cut and left to float away into

the limitless blue carrying its worries with it. One of the common salutations was, "I say, Jack !," "Yes !" "Buy my fever." If Jack had not answered Yes, he might have escaped, but the word, Yes, pinned him. A call for good-luck was everywhere in the air, from the crown of the head to the sole of the foot, and from the outer cuticle of the skin, to the innermost weavements of the soul, good-luck, great fortune. Stone-fighting, drum-beating, yoot-throwing, all meant sweetness and light for the coming round of the sun.

On the 6th day of the 2nd Moon the Pleiades are looked at to see if they are before the moon or behind it. From the position they occupy, people judge as to the coming season's poverty or plenty. The Moon is the rice-mother and the Pleiades are her children. If the children are hungry and are seen running in haste to catch the moon, it will be a year of want. If on the other hand they are satisfied and are jogging sweetly along with the moon behind them, it means a year of plenty.

On the 3rd of the 3rd Moon cakes are baked with azalea flowers upon them which are first offered to the ancestral spirits and then partaken of by the family.

The 8th of the 4th Moon is the Feast of Lanterns, the birth of the Buddha, the night of all belighted nights. Great poles are erected from which hang many shapes of lantern : drum-shape, bell-shape, gourd-shape, fish-shape. They are lighted, but the smoke of the kitchen fires and the dust of the multitudinous feet bedims much of their glow. In every home the flame of the lantern is watched with eager eye : the brighter it shines the better the luck ; the lower it burns, the less will be the joy.

The 5th day of the 5th Moon is the day of swings. From every high-limbed tree, ropes



are hanging, and, as joy gathers strength, up and down these bright coloured swingers go. On this day also offerings of cherries are made at the family shrine.

In the 6th Moon fall the Dog Days, when soup and red-bean porridge are eaten, not so much for food as a preventative against the baleful heat. Every kind of flesh has its medicinal value in the East, from the flesh of the dog to those of the snake, the scorpion and the centipede. Three thousand years of experimenting has told her world in unmistakable terms that these values are real. If we of the west are just beginning to find certain animal secretions of immense value, who am I with my meagre years back of me to say to the hoary East, Nay?

On the 7th night of the 7th Moon all of China, all of Japan, all of Korea, gaze heavenward. This is the night when the fluttering magpies make a bridge across the Milky Way, by which the Herdsman hastens to meet his sweetheart, the Weaving Damsel. Only one night is it in all the year that they are permitted to meet. Across the softly matted bow, that spans the sky, they step. How it comes, let those explain who know, but, the next day, the neck feathers of the magpie are hopelessly awry; and for a whole month afterwards he looks as though he had been trampled ruthlessly upon by all the caravans of the night.

The 15th day of the 8th Moon is Harvest Home and while it may be a month earlier, or a month later, according to the swing of the sun, it is the great day of sacrifice to the ancestors, and of rejoicing for the harvest. Tables are spread before the graves and the spirits are bowed to.

On the 9th day of the 9th Moon again a sacrifice is offered when chrysanthemum wine is mingled with the cakes and wafers. The 5th of the 10th Moon too, is the Home Day when an offering is made to the spirit of the house, with a request for added safety to the family line.

The Winter Solstice Month watches the sun

drop to its lowest point, and then, as by a great effort, helps to lift it backward on its return journey. Red bean porridge is offered to the spirits; some of it is tossed outside the gate as good luck against disease. Thus in Korea there are two new-years, one of the sun, and the other of the moon. As the moon has ever held, in the minds of the people, a near-by tender place of deep regard far beyond the sun; so the New Year of the Moon is the season of all the seasons. Long ago, before the Christian Era, the East made the winter solstice its new year, but the great Han Kingdom broke away from this dark forbidding season, to make it accord more nearly with the smiling return of spring.

Among many these are a few of the days on which the ancestors are specially remembered. In fact, the main thought of a holiday, to the Korean, is a visit to the ancestral graves and a spread of food to the revered shades of the fathers.

We see thus how great a part religion played in the affairs of the Korean people. How evident this is, too, in any diary or book of travel notes.

About this same time there started on its way to Japan an embassy with compliments and best wishes to the Shogun. It had reached Fusan, and there, before venturing out into the uncertainties of the deep, it proposed a religious service, with prayers to God, that He would grant a safe and prosperous journey. Those who had charge of the ceremony took a special oath swearing as follows: "We, a company of six boats, on our way across the sea, ask the blessing of the Great Spirit. For two days we have purified ourselves; and, for one day, fasted and prayed. We have cut off wine; smoked no tobacco; have partaken of no strong food: onions or garlic; have heard no music; have shared no feasts; have engaged in no foolish talk; have taken no part in services of the dead; have visited no sick, but have lived day and night in all reverence, and thus we approach the service. If any one of our company swear falsely may his



sins be exposed to the light of day." Thus they prepared their hearts, and made their prayer to the Great Spirit who rules the sea. The Korean scholar has ever been a verse writer. Along his way he drops his softly limmed couplets, to express his heart, or record the doings of the day. The Great Spirit had safely conveyed the fleet across the straits and Mr. Shin (申維翰) who saw himself in Japan for the first time writes: "This night I could not sleep, for some reason or other, so I wrote a verse or two to while away the time.

"With flags and banners o'er the deep blue sea,  
We sailed into the port at eventide.  
Beyond the clouds lie ancient Silla's state,  
While all around lift high Yamato's hills.  
Dear thoughts of home come crowding on apace;  
And valiant verse steps proudly through the soul.  
The waning moon hangs by the hawser's line;  
I laugh to drink Japan's most honoured health."

Thus the round of the years wended its way across the 18th century, unconscious of the *Heart of Midlothian*, *Redgauntlet*, or *Guy Mannering* whose dauntless deeds were being enacted just beyond the horizon's rim.

Yung-jong, though he reigned long and peacefully, still had his troubles. Apart from his two wives, he had a specially beloved concubine, who, though very dear and faithful, brought him his heaviest weight of woe. At the entrance to the grounds of the Yun-heui College, stands her memorial stone, with an inscription on it composed by the king's own hand. It reads: "On the 26th day of the 7th Moon in the year *kapsin* (1764 A. D.) she left me and took her long departure. For thirty-eight years we had journeyed together and now it is all a dream. Who knows what life means? Her nature was most gentle and loving; and she devoted her soul to me without reserve. In the troubles of *Imo* (1762) it was really she who saved the state. This is not overpraise, for she truly deserves it, as I can fully testify. She lived three years more; saw the sacrifices to her son completed, and the next month passed away. Alas! For three days I remained by her failing form; and in

the evening, when she died, I had her remains carried to her own home in Chung-dong, and there performed the ceremony of wrapping her in her coffin. On the last day of the 8th Moon, I came and wrote this inscription, and got some relief from my sorrow. On the 27th of the 9th Moon we buried her here by the Yun-heui Palace in the tomb that faces a little west of south." This looks like a very loving tribute of the old king to his dearest companion. Her name was Bright Princess (暎嬪) and she bore him a son in 1734, Prince Chang-jo (莊祖). He was a great athlete, and full of new and daring notions. One of these was to beat off China, and make Korea independent. Another rumoured plan was to get rid of his old father and rule a new kingdom in a new way. The old king, who was no more inclined to let his will be thwarted than was king Saul of the Jews, looked into the matter, spoke his condemnation and issued orders for his son's death. A glass of poisonous hemlock seems to have been given, but, a most unusual thing, the son refused drink. The order then went forth to nail him up in a coffin. Long spikes were driven in and his cries were heard for days from the inner regions of the horrible box. Grass was piled upon it to deaden the sound, while Bright Princess looked on at the tragedy of her only son. Her grandchild, his own little heir, later called King Chung-jong (正宗), then ten years of age, wept to hear the last cries of his father, who was ever after known as "Coffin King" *Twiju Tai-wang*.

The conscience of Korea fully justified the old King in what he had done. For a son to rise against his father is the blackest crime imaginable.

Many statesmen and scholars of note cross the 18th century. Two of these we select as fairly representative of the mind of the Korean people: An Chung-pok (安鼎福) and Hong Yang-ho (洪良浩). An was twelve years older than Hong, but they were men of like mind, both scholars of the old school. Hong rose to what is called *Tai-je Hak* (大提學)



Secretary of State. He went also as special envoy to China and was in every respect a man of the world. He lived to be seventy-eight. An lived to be seventy-nine and was a religious man of great note. He took no examinations, and never sought office, but was called upon at times by the king out of regard for his great learning and sincere heart. These two speak the sentiments of their day very interestingly. They were gentlemen of true refinement, both of whom would have regarded Laurence Sterne and Tobias Smollett as very vulgar individuals, yes, and Henry Fielding too. They would be ashamed to face the world had they written some of the pages of Tristram Shandy, and they would no more have kept company with Peregrine Pickle, or Count Fathom, than they would with an unwashed, evil smelling, Mongol camel-driver.

Each left volumes of his collected works. From Hong's I select two or three poems.

### Autumn

My horse treads hard the fallen twigs along the way,  
And step by step awakes the sounds of autumn.  
The wind whips up the leaves and whirls them o'er  
the hill,  
And, roaring, calls the echoes from the clouds.

### Our Meeting

Athwart the bridge the shadow of a priest,  
I ask him, whither, off among the hills?  
Slow the soft-stepping staff makes no reply,  
But lifted, points me to the clouds.

His eldest son had died and he visits his grave. We read through the following lines an Oriental's deep sorrow:

### To My Son

Since you are dead twice have the hills been brown  
and sere;  
The bitter frosts have veiled your eyes; and saddened  
winds have chilled my soul.  
But what's my soul, for I am dead, and strength has  
left me bare.  
The days and months go fleeting by; earth and  
heaven stretch to infinity.  
Our little lad has learned to speak, but he knows  
only mother, and grandpapa.  
So busy is he at his letters, but I cannot teach him  
the word for *father*.

As he grows up and asks me what it means, what  
shall I tell him?

His little voice sounds more and more like yours.  
This ought to be a comfort to me.

Your grave rests on the hillside that overlooks the  
stream.

'Twas here you begged me, years ago, to build.  
The house still stands

But you are absent. Alone, in my old age, am I.

You doubtless have a place of rest, but my thoughts  
of you are ever restless.

Now I am off, on a thousand miles of journey, where  
the blue sea murmurs.

Your brothers have come to say farewell and all the  
neighbours;

Drink and refreshments abound, but I have no  
heart to taste.

I long to go to your grave and weep, but fear lest I  
make your soul feel sad.

I was so happy when you were young and loved to  
write the character and compose verses.

What I dictated, you wrote, and marked my couplets  
for me;

But now that you are dead, I have no heart for  
verse.

I compose this as a last farewell but who is there to  
write it down?

Mr. An, who was, as I said, a religious man, was greatly exercised over the arrival of Christianity. Books had been brought from Peking, a great number of them. "In the years *keui-myo* (1603) and *kapjin* (1604)" says he, "Christianity became popular with a certain class of young men who contended for it, saying that God had come down to earth, and had given commands through his angels. Alas, in a single day how greatly their hearts had been changed, and turned away from the writing of the Sages. It is like the boy who graduates from the class-room and then comes home to call his mother by her first name, a sad story indeed.

"Let me give herewith my opinion as to what is written in these books: One called *Truths About God* by Matteo Ricci says, 'In the 2nd year of the Emperor Wun-soo (1 B. C.), on the third day after winter solstice, God made choice of a Virgin, and by means of birth came and dwelt among men, his name being Jesus. Now the name Jesus means Saviour. He taught his disciples for thirty-



three years on the western frontier of Asia, and then ascended up to heaven.' But I would ask, Has the worship of God not been known to us in the Far East from the earliest ages? It certainly has for the Book of History says, 'God' gave man his conscience which, if he preserve it clear and undefiled, will find him the way of peace'. The Book of Poetry, too, says, 'King Moon safeguarded his heart and so served God acceptably.' Again it says, 'In fear of the majesty of God one can preserve his faith under all circumstances'. Mencius says, 'To set one's energies to the training of the heart, this is the service of God.'

By these quotations Mr. An would make it clear that the Far East had never been without the knowledge of God. He praises the Western missionary for his abstemious life and surpassing knowledge, especially that of astronomy, and the use of gunpowder. Still he thinks that Western countries are like the extremities of the great body of creation, while China, the Middle Kingdom, is the true heart and lungs from which the real saints should spring. He goes on to say that there had been other missionaries before these Chris-

tians who had taught much the same. For example there was Meuk-ja (墨子) 450 B. C. who wrote a book called *The Hidden Will of God C'hun-pi Pyun* (天秘篇), in which he says, 'Those who follow the will of God, know only love for all mankind; and, by love, seek to benefit others.' 'Doing so', says he, 'they will find their reward. But men who run counter to God's will hate each other, and, in their friendship, seek only selfish gain. Unquestionably they will be punished.'

He labours to prove that nothing new comes to them from the missionary except his scientific knowledge.

One feels great sympathy for the East fighting for the best she has, namely, the teaching of the Sages, a teaching that had held society safe, and in comparative peace, through a longer succession of ages than any other part of the earth has ever known. No wonder Mr. An bristles up a bit, in view of the dogmatic West, that, too often, speaks with gleaming steel and cannon roar. What he says is undoubtedly true; there have been real saints in the East even before the days of the Christian missionary.

## The Christian Literature Society of Korea

H. H. UNDERWOOD, PH. D.

(Educational, Presbyterian Mission, North, Seoul)

IT IS NOT PARTICULARLY EASY to speak or write on a subject which has been presented at least once a year for almost two generations. We are all too prone to think that the Christian Literature Society is always with us and that we are sufficiently well acquainted with its aims and the character of its mission. Yet it is altogether fitting that at not too long intervals we should pause and consider with what degree of faithfulness we are discharging our stewardship of this particular agency of God's Word.

It is in this sense and for this purpose that I ask you to read again the scriptural reminder, "Moreover it is required in stewards that a

man be found faithful".

As I read these words I tried for myself to analyse into more definite elements the general concept of faithfulness. I found that there arose in my mind the ideas of maintenance of ideals and standards—an idea of "holding up"; with this came an idea of thoroughness, of attention to detail and routine, of "faithful in small things". "Faithful" also naturally brings with it the idea of service, for its very nature implies the charge and care of something not one's own. Last, and perhaps most clearly in my mind, was the thought of "holding on", of endurance, persistence and continuance. Lest my ideas



be at fault and least they fail to fit with the concepts of others, I consulted a dictionary as to its verdict and found the following richness of meaning: "True or trustworthy, in the performance of duty, especially in the fulfillment of promises, obligations, etc" "True in detail, exact." "Worthy of belief or confidence." "Full of faith." There also I met a goodly company of synonyms, "devoted, firm, incorruptible, loyal, staunch, trusty, unwavering."

I do not intend to attempt to point out to you in just what particulars we have failed to be faithful or how we should in the future be faithful to our charge in regard to the Christian Literature Society. But I do wish that we may all think of the Society as something of which we are stewards and to which we must be faithful in all the rich meanings of the word. Our English version gives us the one figure of speech and this is full enough of implied responsibility. But the Greek contains still more, for the word used for faithful is "pistos" and the Greek lexicon tells us that in Persia the "pistoï" were privy councillors of the king to whom were committed the secrets of state and the responsibility for the state which went with such knowledge. Indeed to us has been committed many of the mysteries and secrets of the King, in the developed and and developing thought of Christendom for 2000 years and it is our privilege to have a share in passing on the thoughts and ideas embodied in Christian literature to these people as well as in helping in the development of a Korean Christian literature.

I have recently been attempting to give to a group of students at the Chosen Christian College a glimpse of Occidental literature and have again been struck with the power of literature as a cause and its significance as a result. We read with the interest of romance of what Colet, Wycliffe, Huss, Erasmus, Luther, and others of the northern humanists did for their countries through the study of the literature of the past and the development of a literature in the vernacular. Do we

realize what Luther's Bible did for Germany, and Wycliffe and Tyndale's versions did for England, or the Eunmun Bible is doing for Korea? And do we realize that in God's providence the Christian Literature Society may have a large part in the development of Korean literature?

Past history and present experience make it unnecessary to bring further testimony as to the value of such work as the Society is doing, but the recently published life of John Wanamaker brings still further tribute to its importance and may be of interest to you. In glancing through this work I noted that one of Mr. Wanamaker's Sunday occupations as a young man was the distribution of tracts; that the first publication to bear the imprint "John Wanamaker, Publisher" was a tract, and that all his life he considered the publication of good books to be as much a public necessity as the agencies for transportation and communication. We are also told that the chief reason for his entry into the book publishing and selling business was to provide good books at prices within the reach of all. These are merely recent additions, from the life of a successful business man, to the great mass of testimony on this subject.

There is a fundamental phase of the work of the Society which we often overlook. It is implied by many that since Korea produced many beautiful examples of literature therefore the people were and are a reading people. A momentary consideration of the percentage able to read this literature of the past will show the fallacy of the idea. The publication, first of the Bible, and later of the Hymn-book and Sunday School Lessons, (to mention only the titles having widest distribution) have not only developed and raised to a higher standard the eunmun, the medium of reading for the common people, but have done and are doing much to develop the *habit of reading*. It is part of our task to not only supply a want but to help to create the want. This double opportunity must be conceived of in terms of

stewardship; and "it is required in stewards that a man be found faithful".

We are inclined sometimes to feel that not only is the agency small and handicapped by a woeful lack of funds, but that in the midst of the "host of books, magazines and papers now crowding upon the Korean people" its place and share is also very small. As to the difficulties and needs of the Society there is no doubt, but as to its place and share in the total output of books and magazines in the country let us see what are the facts. The report for 1926 tells us that 41 new books of over a hundred pages each were published by the C. L. S. during the past year. With books, magazines and pamphlets a grand total of 1,600,000 copies were published, or in terms of pages over 40,000,000 pages. This is impressive, but may mean either much or little unless there is some basis of comparison.

We say we are "only one of all the publishing houses" but our place and responsibility seems larger when we learn that there are not more than ten or a dozen such concerns in Korea. This is intended to cover *bona fide* publishing houses and is, of course, exclusive of newspapers and small printing shops.

And what was the contribution to Korean literature of these other publishing houses during the past year? Absolutely accurate figures are not available but a careful investigation makes it certain that the total output for 1926 did not exceed 75 or possibly 80 new titles. With 41 new books published by the Christian Literature Society it is plain that a much larger than even "one tenth" is ours.

But we would also like to know the character of these 70 or 80 new books. "Practically all, at least 80% were novels" was the answer I received when I asked this question. Once more our share in serious and worth while literature is pushed up, for it is easy to see that if these be the facts the Christian Literature Society published more than twice as many titles, exclusive of novels, as all the other houses put together.

In magazines also we hear of this or that

new publication, and we, especially those of us who go back to the day when there were no magazines, are inclined to feel that the country is flooded with periodical literature. Investigation however shows that many of these are very short lived and that at present the total number is said to be thirty-three. Of these three are published by the C. L. S. while three others are Christian magazines more or less connected with and pushed by the work of the Society. That almost 20% of the current periodical literature of the country is Christian is a startling fact which should again make us realize the value and importance of this agency of which we are stewards.

Not least in the work of the Society is the KOREA MISSION FIELD. Approximately 70% of the issue goes to the home lands and constitutes the most constant and up-to-date connection with the individuals and bodies supporting our work. If it is not read it is probably your fault and mine that we have failed to present our case and cause in terms which would make it of interest.

In the newspaper field the "Christian Messenger" has climbed to a paid circulation of almost 4,000 per week and a reading circulation easily five times that number.

It seems plain that ours is a greater share and ours a greater chance than we had thought. We are stewards of no insignificant and unimportant corner of the Kingdom but have committed to us a point of attack of high strategic value.

Yet of approximately 600 Protestant missionaries in the country only 234 are members of the Christian Literature Society. (Perhaps it would be wise to state that there is no rule by which wives are debarred from membership!) Evangelists and educators, mothers and single women, with or without literary or business ability the simple payment of a membership fee is one way and the first way in which we may all help.

We value the "KOREA MISSION FIELD," the "Christian Messenger" and the other publications—yet—week by week and month



by month the editors wait for *your* contribution and too frequently wait in vain.

We feel perhaps that the work of the Society and the influence of its publications might be improved by certain changes, yet our suggestions get no further than the form of generalized criticism and the managers peer again into the Suggestion Box to see if at last some constructive ideas have come to their help.

The Society needs its new building, which you and I can hardly provide, but have we been "faithful" in presenting its needs to those who might help?

The work of the Society is not as broad and far-reaching as it might be, because it is often misunderstood or not fully understood by certain groups of Koreans. Have we done all we can to smooth its path by "talking it up" among the Koreans? Could not the circulation of the "Christian Messenger" be better boosted by such advertising than by repeated exhortations to subscribe as a vague sort of duty? Could not we—but why go on? Certainly you could do something and I could do something and our neighbor could do something. Our will to do something depends upon how fully we have realized that it is a charge to us, that we are stewards.

"Devoted" "firm" "loyal" "staunch" "trusty" "unwavering" were some of the synonyms for faithful. Let us keep these words in mind and remember that we are privy councillors, whose very name came to mean faithful; that we are stewards of an important gateway and that "Moreover it is required in stewards that a man be found faithful."

## A Murderess Converted

**M**RS. MOON lived with her husband on the island of Quelpart in the south of Korea, and she is now about forty-five years of age. They both got into an affray near their home and together they killed one of the people involved. When brought

to their trial they were found guilty, the husband being sentenced to fifteen and the wife to twelve years in jail. She was ignorant and hopeless and the years dragged on in the monotonous prison life.

One day, she knew not how, a copy of the "Pilgrim's Progress" in Korean came into her hands. She could not read a word but a fellow prisoner, named Mrs. Kim, taught her word after word until at last Mrs. Moon was able to read for herself. After much study she realized that she could obtain another book called the New Testament, so with thirty sen of her hard-earned prison allowance she purchased a copy and it became a wonderful revelation to her, continuing the good work commenced by the "Pilgrim's Progress". The story of salvation was used by the Holy Spirit to change her heart and there in the prison with her Saviour and her books, she too began her journey to the Heavenly City.

Last autumn Colporteurs Pak and Cho were canvassing the houses near the principal gate of the prison at Taiku and came to a building put up by the Sang Sung Association as a refuge for newly released prisoners. As the two men entered the court yard of the institution and called for all to come out who wished to inspect their books, this woman, Mrs. Moon, recently set free from prison at the end of eight and a half years because of good behaviour, came to them and introduced herself as a Christian. She brought out her two books all worn and patched, and wept as she told her story; she said it was the stories of Gethsemene and of the conversion of the thief on the cross that changed her heart and life. She must have been filled with an inspiring enthusiasm over her new life for the two colporteurs returned with glowing stories of the murderess who had been turned into a saint in her prison cell through the direct teachings of the Holy Spirit.

H. E. BLAIR.

# Station Brevities

## Chairyung

Of the last 66,000 dispensary patients treated in our hospital about 22,000 were women. When it comes to inpatients the proportion is much larger, for of the last 875 patients 400 have been women. We would say that in our province the men had no more privileges than the women, for the dispensary figures tell a biased story—the men coming in to market oftener get more frequent place on the records, but perhaps they come to buy medicine for their women folk!

## Hamheung

"He's all the time at prayer," said a missionary of Kim Sungo, the Korean evangelist. "One morning, after a sleepless night waiting for the hour, I got up at five o'clock and made my way to the church, about three quarters of a mile away. Snow had fallen during the night and lay six inches deep, but there, in that little church, I found some hundred and fifty Christians, out through the cold, long before it was day, and now waiting to be led by Kim Sungo into the heart of God. Most of them did this for ten days at a stretch."

## Lungchingtun

Daily, even in these bitterly cold days, one sees pathetic groups of immigrants trudging along through the valleys and over the mountain passes of this Manchuria land of promise. A few days after the arrival of one of these families, a new baby was born into a bitterly cold world. Not only had no provision been made for the baby, but the family was destitute and without fuel. Some local Christians learned of their plight and supplied the most urgent needs, cared for the mother and clothed the baby. With what result? The old grandfather has decided to become a Christian while the father, formerly indifferent to Christianity, has attended church every Sunday and has decided to throw in his lot with the Christians.

## Pyengyang

The men from the Canadian Mission in the Seminary have made a good showing as they numbered five out of twelve who graduated. Both prizes for the best essays written by students on "The Death of Christ" were awarded to their men.

Dr. Cutler, of the Methodist Episcopal Mission, has begun her winter itinerating with her traveling dispensary. On her first trip she camped out in her tent and saw her patients inside the car. Since then warm rooms have been secured for both living and dispensary purposes in the villages visited. Cases vary from digging flies out of children's ears and discharging eye-drops up to more or less surgical operations.

## Seoul

A foreign patient in the Methodist Hospital writes, "When I was able to go about a little I delighted in the Babies' Ward and could not go past without stopping to look in at the cribs with the little new-born babies lying in rows, all so sweet and clean and meaning so much for the future health of the mothers."

March 18th is an important day in the annals of Ewha (Methodist Women's College), for that day marks the graduation of the first classes from the registered College. There were eight graduates of the English course and three from the Music course. The first Graduate Recital of the Music School took place on March 5th.

## Songdo

This has been an eventful year at Holston Institute. The girls in their various school activities have tried to excel all other years. They celebrated the 15th anniversary of teaching of our old teacher in Chinese, giving him lovely gifts and saying nice things about his work. They also gave their matron and their principal delightfully planned surprise parties on their birthdays. The school won the All-Korea Tennis Championship.

## Soonchun

We were fortunate in having Rev. Pai Chun Syeng of Seoul as the leader of the night meetings during the Men's Class. He also conducted the day-light prayer services and a revival in the local church. He is a most sane and spiritual leader and we commend him to others.

Annual Meeting will be held here in June. We hope many of our friends in other missions will visit us this year and see how our work has expanded. Auto lines connect us with Kwangju, Chunju, Chinju and with the sea-ports. Good roads lead over high passes and the trip will well repay one. You may be sure of a hearty welcome.

## Wonju

Three children of our Sunday School received prizes on Feb. 10th for committing to memory and reciting Bible verses. Two were from non-Christian homes. Their parents were invited and came for the presentation. The two fathers that night decided to accept Christ. Once more it was proved true that "a little child shall lead them."



## An Appreciation of Dr. A. L. Ludlow

of the Severance Medical College, Seoul

THE FOLLOWING EDITORIAL, printed in the "China Medical Journal" for December, 1926, refers to our friend and fellow-missionary, Dr. A. L. Ludlow of Severance Medical College, Seoul, who first came to Korea in 1912. After completing his academic and medical studies at Western Reserve University in 1901, Dr. Ludlow, then a Student Volunteer, spent five years at Lakeside Hospital in the surgical service. In 1905 he spent the year studying at the best European clinics and was later associated with Dr. Crile of Cleveland, one of the foremost American surgeons. Dr. Ludlow first came to Korea with Mr. L. H. Severance, with whom he was making a trip around the world.

We are all more than pleased to read this editorial as it reflects great credit on the work done in Severance. As a result of this fine accomplishment, which has taken 15 years to complete, Dr. Ludlow has been awarded the degree of M. A. by his *alma mater*. This degree is rather rare in medicine as only four other members of the College of Surgeons in America now hold it. While others honor our colleague for his success as a surgeon, we his friends admire "the man himself" and trust that he may long be spared to use his skill as a medical missionary in Korea.

### Extract.

"Among the many valuable papers read at the recent China Medical Association Conference at Peking it may be doubted whether any was of more importance than that on 'Amoebic Abscess of the Liver' by Dr. Ludlow of the Severance Hospital, Seoul, Korea, which we print in this issue of the Journal.

"While we may look forward hopefully to the time when this condition will disappear from the category of diseases, that time is not yet, nor can it be till thorough Public Health measures have banished dysentery from our midst.

"Meanwhile it is no small thing to have it removed from the category of fatal diseases and this is what Dr. Ludlow has practically accomplished. In his last 43 cases the mortality has been reduced to 2.3 per cent. and the fatalities were only where the patient came under treatment *in extremis*. Quite a few of us remember the time when a mortality of 50 per cent was considered not a bad average. That such a mortality should have been practically abolished in a couple of decades says not a little for the progress of tropical medicine. To Sir Leonard Rogers, in the first place, we owe the basis of treatment with emetine and its salts. To Sir Patrick Manson we owe the principle of surgical treatment by aspiration, which he established in the face of a good deal of opposition. But to men like Dr. Ludlow we owe the final demonstration of the complete success of the treatment through years of the most painstaking and careful work. We would commend his paper to all who are struggling along the paths of clinical research as a remarkably fine example of a piece of work carried through with that careful elaboration of every detail which makes it as convincing as it is remarkable."

JAMES L. MAXWELL, M. D.

## Notes and Personals

### Northern Presbyterian Mission

#### Birth

To Rev. and Mrs. O. V. Chamness, Taiku, a daughter.

#### Returned from furlough

Dr. and Mrs. W. M. Baird and daughter, Pyengyang.

### Northern Methodist Mission

#### Left on furlough

Miss Margaret English, Pyengyang, for America via Europe.

#### Returned from furlough

Miss Margaret Hess, Chemulpo.

Miss Irene Haynes, Pyengyang.

Bishop and Mrs. Herbert Welch and Miss Welch returned to Seoul from a five months' stay in India and China, during which time Bishop Welch was holding Conferences.

### Southern Presbyterian Mission

Miss Flora McQueen, teacher of missionaries' children at Kwangju, has been appointed as a full-time worker.

Mrs. R. G. Vance of Waynesboro, Va., who has charge of the sales of all the industrial work of our Missions, is visiting Korea this month.

Mrs. J. H. Ross of Charlotte, N. C., is visiting her daughter, Mrs. J. M. Rogers, Soonchun.

Prof. and Mrs. J. Bolling Reynolds have been transferred from Kwangju to Chunju.

#### Left on furlough

Rev. and Mrs. R. E. McAlpine of Kwangju.

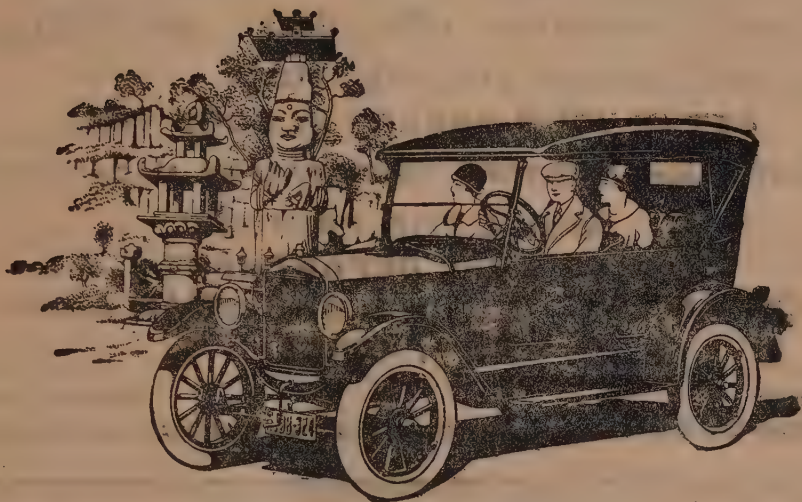
We regret to announce the unexpected death of Rev. W. C. Clark, D. D., father of Rev. W. M. Clark, D. D. who has recently returned from America.

Rev. W. Elliot Griffis, D. D. L. L. D. and Mrs. Griffis arrived in Seoul on March 22nd for two weeks' visit. He is well known as a writer on Far Eastern subjects.

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No city in Korea except Seoul, Pyeng Yang and Fusan has a population of over 75,000: only six cities have populations of between 25,000 and 75,000: sixteen cities have between 3,500 and 25,000 people each. The total population of these twenty-three cities is approximately three-quarters of a million. This means that nearly sixteen and a half million people in Korea live in villages of less than 3,500 population, or in little hamlets: EIGHTY-FIVE PER CENT OF THE KOREAN PEOPLE are reported to be engaged in agricultural pursuits. It is manifest that NO PROGRAM FOR KOREA CAN BE CONSIDERED ADEQUATE WHICH DOES NOT PLACE LARGE EMPHASIS ON REACHING THE RURAL POPULATION."

*Extract from F. M. Brockman's article  
"Projected Policy for Rural Work."*

Does the Church at home realize that in the Missionary that they are supporting they have a Trained Specialist who should be equipped with means to reach the above population and that means is the FORD? Write to us and obtain particulars as to roads, price upkeep, etc. It's no use to buy a Ford for the missionary unless you make some provision for the running of same, he usually has all he can do to make ends meet as it is.

We solicit correspondence from those who are interested in the work out here.

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